

M2244

Saturday, 14 April, 1973

Santa Fe, New Mexico

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Rough Trans <u>D. Staniewicz</u>	
1st Proof <u>G. J. M.</u>	
2nd Proof	
Final Proof	

MR. NYLAND:

"So, according to plan, we will have this as a question and answer meeting. And last night, we still consider it as a little introduction, a little bit defining of some terms; so that we have a language that you can understand. And if, in your questions, you want to have some... ah... elucidation of what is meant by this-and-that, what is 'exact', and so forth; let's see that we can get to that kind of a language. Many times when we use a word, either we don't know what is meant, or you assume that it is something that is different from what it actually is supposed to be.

"I hope you have thought of questions, and if you, maybe, if you've written them down, you can read them; and if you don't want to do that, you can have someone else read them.

"So, let's begin."

Mark Chamberly[?]: "Mr. Nyland?"

MR. NYLAND: "Yah, now I'm in a quandry. The voice was..."

Mark C.: "This is Mark Chamberly." [?]* -correct last name is not certain. No names given on resume'. - BW

MR. NYLAND: "Yah, but you're almost a little ahead of the other, and almost, because she was quicker than you. Huh? Do you mind?"

Mark C.: "No, that's fine."

MR. NYLAND: "Her hand came up... and then your... just as it came up, your voice came. Alright, what is... mention your name, so that, at least, I know a little bit."

Steve Bland: "I'm, ah, Steve Bland, from Tuscon."

MR. NYLAND: "Yah."

S. Bland: "And... ah..."

MR. NYLAND: "Could someone close that door? The light there bothers me, a little bit."

S. Bland: "Ah, you were talking last night about... um... aim and motivation, some. And, um... I've been thinking about this for a while, you know, just a little bit. And, um... like, the only reasons I can come up for, you know, are, like, things out of books; and I can't really use those as reasons for Working. And, um... the... the things you talked about last night, I really couldn't, you know, hook-up to either. And it just seems, like, it's because there's nothing else to do, and, um... it's almost like a habit."

MR. NYLAND: "But, what drug is a habit?"

S. Bland: "No, making Work attempts, and..."

MR. NYLAND: "Oh, is it?"

S. Bland: "... coming to meetings."

MR. NYLAND: "Hold it, really. Well, if you cannot find it in books, and if you cannot find it in what we talked about last night, then, I think, you ought to be very quiet, and simply listen; because it has to do with the book of your Life. And if there's nothing in your life that corresponds to the ideas we did talk about, then you have to grow up a little bit. So my suggestion is, just listen. And see if something is struck, that

might strike a certain note within you. If it starts to vibrate, you know what we will be talking about. You understand? I'm not particularly interested to try to convince you that you have to Work."

"Now, what is your... next in question?"

Mark Chamberly: "Ah, about two months ago, I woke up in the middle of the night, and as I got out of bed, I... I thought of Work... I felt that I had the 'I' present, and that I was real sensitive [next few words are not clear on this tape copy-BW], before. It, ah, gave me what I believe to be a fact of my existence, in that it said that the Life within this body will live forever."

MR. NYLAND: "Who... who said that?"

Mark C.: "I feel that it was Life, something present, which I believe was the 'I', said this to me."

MR. NYLAND: "Well, did you hear it?"

Mark C.: "It was like it was in my head."

MR. NYLAND: "Well, it may be in your head; but did you actually hear it as a voice, or was it just a thought that happened to come?"

Mark C.: "It wasn't a voice, but it was like something was telling me this."

MR. NYLAND: "Um-hm. Alright."

Mark C.: "And it was the first time, in my whole life, that I've ever had a joy of feeling, about living forever. And I was wondering, if I can experience, if this was the 'I', first of all. And secondly, if it is, then I would like to be able to experience it during Work attempts; and I would like to know if

I'm Working correctly, to create this 'I'."

MR. NYLAND: "It's difficult to say, from what you have said, that you are Working correctly, or not. The fact that you have an experience, I think, is interesting; and I don't blame you for wishing it again. The trouble is, as soon as you wish for something that you already want to describe as that what has happened, which was pleasureable, or, in any event, very astonishing; and then, you start to describe what you would like to get, and you use energy which should really go into your wish to Work.

"Now the question of Working, and having a wish for Work, I do not know if you understand it, quite. I want to have a chance to get information about myself, in an 'Absolute' sense, for the simple reason that I want to use those kind of facts of myself for the purpose of building a foundation, upon which I want to make something grow. So it is, of course, connected with a growing process, with the knowledge that that what I am is not as yet full-grown. And if one is clear about what actually should grow out, then I can understand that I need a foundation for it.

"The foundation has to be made up of facts which are irrefutable, and are, if possible, permanent; and even have to do with concepts which become 'axiomatic'.

"So, I want to go from the state of a 'working hypothesis', into a state which is... which I can count on; and which, for me, always will be the same, and I hope that is of such general 'valuation' that it is Objective.

"Now if I start to wish for a condition that I have experienced,

I deviate from using all my wish for the purpose of having an 'I', which then, for me, would be in the state of Awareness. As soon as I try to describe what this 'I' is going to give me, I really start to describe it from the standpoint of unconsciousness; because -- I can't -- I do not know any better. And the state that I want to reach is the state of Consciousness, and I cannot describe it. So it is very silly to take something that has already happened, and then assume that that again will happen. And even if I liked it, I have no means of creating it; because that what I liked was an unusual thing, and I don't know, as yet, how to describe it.

"Simply Work, in as much as you understand Work, what it... what it means. And keep on accumulating data about yourself, so that, gradually, you become a little bit more knowledgeable about yourself, in the real sense of the kind of knowledge which becomes reliable.

"Can you do that?"

Mark C.: "I'll try."

MR. NYLAND: "Yah. The answer's, really: keep at it: time after time; time after time. Don't give up. Try to see if Work, for you, can exist in different conditions of your life. Select, first, the conditions which are very simple; because they don't require much energy; and therefore, the energy we call the wish can be greater. And then, a great deal of the energy flows over for the maintenance of an unconscious state.

"Try to visualize it, in such a way, that there is a 'current' of energy within one, which has to be used as an expression of one's Life; and which one also can use for the maintenance of Life.

"At a certain point, there is a fork in the road, and it divides up into a 'V'. To the left side, energy will flow for the maintenance of an unconscious state, which is what I am now, and which is my personality. To the right, the... the road will go towards the possible formation of something that should result in states of Consciousness and Conscience, and the ability of a Will. That is a long process, and it will require a great deal of energy; and I can only give it a certain amount each time that I want to Work on myself. For that, I have to have patience; but, ultimately, that kind of energy should grow, and result in something that becomes, for me, Conscious and Conscientious. To define that, I say, that what I wish, in the sense of Consciousness, has to do with the formation of an Intellectual Body, or a Soul Body. And that what should go in the direction of conscientiousness should make a Kesdjanian Body, in the total fulfillment of the Body Kesdjan: of which, at the present time, there is a DO RE MI, and I have to add to it the SOL LA SI.

"I use terms, perhaps, you're not familiar with, I don't know. I use them, to some extent, very 'glibly'; because I assume that you do know about 'DO RE MI's', and so forth, and the Three Body Diagram, and things we talk about, many times. And if it is, perhaps, a little unknown, or above your head, then you must be satisfied with a simple description of Work, which I've given. All right?"

Questioner [female]: "Mr. Nyland?"

MR. NYLAND: "Yah."

Questioner: "Ah, I just heard the meeting 4225 [M2225], the last Monday, and you answered some questions, but then it raised some

others. And I've been wondering if..."

MR. NYLAND: "Last Monday, was that the one in New York?"

Questioner: "Yeah, the... the last Monday meeting."

MR. NYLAND: "I see. Yah."

Questioner: "Um... Can I assume that when 'I' has collected sufficient data, that the appropriate action will follow?"

MR. NYLAND: "I can assume that when I create an... an 'I', with the purpose that it will observe me, that it, immediately after it has been created, it will start to function. The beginning of my wish, which is first the creation, as I said last night, of the form; and where I wish, then, Life to enter into that 'entity', as coming from above: as soon as that combination has been made, that little 'I' is fit to start Working. Now I must not forget, that in the creation of this 'I', I have a terrible time to create it so that it can start to Work; because in the beginning, I don't know very much about how to create. I don't know, even, how many cells there can be in this little, ah, container; how big it can be; and -- definite know -- I do not know how much Life there can be, and how mature this 'I' will be, in the very beginning. I have to look at it as something that starts to grow, and gradually grows up, and becomes mature. That's the one side of it.

"The other is; my intention to wish to create may not be entirely pure, either; because I have to create something almost without a particular purpose, than only the creation of something, for which I expect something -- to re -- to... to be revealed to me. And I cannot create it in the sense that I describe it; or that I say: 'Now when it's finished, it will do this-and-that.'

"And I'm not used to that kind of a creation. In ordinary life, I create something that is, first, like an... an... an idea; and then I start actually making it, until it's all completed. But this kind of creation is quite different. It's a creation of something that ought to exist, and then function. And that's as far as I can go. I cannot determine how it's going to function; only I want it to function. And I can describe the kind of functioning, but not what it will see.

"So, it's quite right, in the assumption, that as soon as this 'I' is there, small as it may be, and infantile, it will start to do its best. And maybe I can derive, almost immediately, some facts; which, when they are recorded, again, may not be completely Objective. And that's why it's necessary to continue, time and time again, by making this kind of an effort; until, finally, you obtain more a dexterity; that the product produced by the 'I' is more one hundred per-cent Objective; and that the reception of you, in receiving these kind of facts, is also more open than you ordinarily are. You... you know what I mean?"

Questioner: "Yes."

MR. NYLAND: "Go ahead and find out, that you can count on the 'I', when created, partly from you, as your wish; and partly from the Benevolence of the Lord; that then, that entity has a function to fulfill, and it does not waste any time. ~~Al~~right?"

Questioner: "Oh, I was thinking... um, also about ... about... when it has become sufficiently grown up to... so that the information is more Objective, that it ~~makes~~ decisions. But then... I guess that I... I don't need to worry about..."

MR. NYLAND: "No, I wouldn't worry about it. I would simply

accept the fact that it is not, as yet, complete; and I hope, that by Working, that it, gradually, will start to be more complete. As long as there is a possibility of growth, I'm really not interested, as yet, until it's full-grown; but I'm still interested in what it can do, for me, now, even if it is very small.

"You know, with a little child, one is interested in the little child; but not, necessarily, because it will grow up. One is interested because it is alive. And of course you will hope, and it will, undoubtedly, grow up; but you treat it as a child. And when it becomes a full-grown person, it's a different affair for it. You then treat it, as it is at that time: ~~yy~~you expect more.

"It is like a child. The 'I' is not at all complete, in any sense of the word; but it has a Principle: it is Absolute.

"~~Al~~right?"

Questioner: "Yes."

Joachim Schmidt: "Mr. Nyland?"

MR. NYLAND: "Yah?"

J. Schmidt: "Joachim Schmidt."

MR. NYLAND: "Yah."

J. Schmidt: "From my under... my... from my understanding, I know that, ah, one uses the Physical Body as a tool for the Observation Process..."

MR. NYLAND: "As a what?"

J. Schmidt: "One uses the ~~p~~hysical ~~b~~ody... the ~~p~~hysical ~~b~~ody as a tool."

MR. NYLAND: "A... a tool?"

J. Schmidt: "Yah, as a tool."

MR. NYLAND: "I don't hear the word. Tool?"

J. Schmidt: "Tool."

MR. NYLAND: "Yah? Do you?"

J. Schmidt: "Yes, like the Five Manifestations. I use, ah..."

MR. NYLAND: "No, do you call it a tool? That's only a reminder."

J. Schmidt: "Well, I use my ~~p~~hysical ~~b~~ody for a... a... a... a purpose."

MR. NYLAND: "Yes, you do. But not as a tool. There are three things: an 'Observer', which has a dexterity; a description of a method, of wanting to observe, which is the tool; an 'object', which is the body, which furnishes the... the possible application of such a tool, when it is being used. Your body is not a tool. The body is only the object."

J. Schmidt: "Yes, well, then I use the..."

MR. NYLAND: "It's alright, as long as we under... ah...understand that."

J. Schmidt: "Yes."

MR. NYLAND: "Good."

J. Schmidt: "I use my body as an object for, ah... um... observation."

MR. NYLAND: "That's right."

J. Schmidt: "Ah, I use, ah, the Five Manifestations. And I would like..."

MR. NYLAND: "No, what do you use the Five Manifestations; or how do you use them?"

J. Schmidt: "I have a question about that. I found out that, ah, it is not, easily, possible to use the... the different Five

Manifestations, ah..."

MR. NYLAND: "How do you use them; or how do you use one of them?"

J. Schmidt: "I found, that in... that I had troubles in using my 'tone of voice'. I am almost not... never able to, um, make a Work attempt when I'm speaking something, to another person. And use, then, my... the tone of my voice..."

MR. NYLAND: "I still..."

J. Schmidt: "... make a Work attempt..."

MR. NYLAND: "I still want to make sure, that I know how you use them. You don't describe it, as yet."

J. Schmidt: "I want to say that, ah, I can't use it."

MR. NYLAND: "Yah, I know, that's what you said. But in what way would you have liked to use it; or in what way do you use, let's say, ordinary movement?"

J. Schmidt: "Ordinary movement is, ah, easier, because I can, ah, move... I can make up a movement. Like, I can... can make a movement when I'm, ah, by myself..."

MR. NYLAND: "Yah, but you're wrong. You are wrong. The... whatever there is of the Five Manifestations is only a reminder, no more. As soon as I notice that my body is moving, I'm reminded of the fact that I want to Work; and I start creating an 'I', which then observes my movement, my body. I'm not interested in the movement, at all. I'm interested in being reminded, through the movement, of the creation of something that is existing, then, as 'I'; which 'I' is observing me, and registers the existence of my Self, in the form of Life; which Life, then, has taken on the manifestation of my movement."

J. Schmidt: "So, my..."

MR. NYLAND: "The tone of voice is exactly the same. I'm not observing my tone of voice. I'm only reminded that I'm alive. And I connect that, by association, with the wish that I want to have an 'I' to become Objective, to me; Posture, gesture, facial expression, so forth: it's all a reminder, and only a reminder. I don't observe them. I observe the Totality of my body, as it is manifesting; and I accept that what is the manifestation, for whatever it is, without any further description. If I start to describe it as a tone of voice, or as a facial expression, don't you see that I am... I am, ah... simply describing something, in terms of words, which are [is?] my ordinary mind? I don't accept it the way it is, I have already indicated what it is, and what it does. So, I'm not using them, at all, in that sense."

J. Schmidt: "Th...that was very clear to me. I don't understand quite well. Don't I make a choice, what I would like to have observed?"

MR. NYLAND: "No. The choice is that you want an 'I' to observe. It's up to the 'I' to observe your body. You don't make a choice, the 'I' wants to observe you, ~~t~~totally."

J. Schmidt: "But I remember an answer tape like that, where it was suggested, ah... pick out, ah, everyday, another manifestation."

MR. NYLAND: "Oh yes, certainly. To use each day, by being reminded by one of those five."

J. Schmidt: "So, the emphasis is on being reminded..."

MR. NYLAND: "The emphasis is on 'I'. And I wish to be reminded I have to do some Work. 'I' is the central thing that I'm interested in, because that is the 'observation post'; that is where the information is ~~re~~recorded. That is from where I get that information.

I hope you understand it; because otherwise, you really are on the wrong road. Is it clear?"

J. Schmidt: "Not...not...not quite..."

MR. NYLAND: "Not yet?"

J. Schmidt: "No... no, Mr. Nyland. It should be as a reminder; but the reminder is with little 'I'..."

MR. NYLAND: "No, the reminder is that I have to do Work. And I do Work when I create 'I'. That's my Work. And I create it in such a way that I hope that that 'I' will, then, Work for me. And then, in observing me, and introducing the two requirements of Impartiality and Simultaneity, that, then, the facts which are received are Absolute.

"If you observe your facial expression, you're not Impartial. And that's obvious."

J. Schmidt: "Yah..."

MR. NYLAND: "But, do you understand, now, what I mean?"

J. Schmidt: "Yes..."

MR. NYLAND: "Alright. Alright. Think about it. All it is, is just to give you a 'poke in the ribs'; something unusual, with which you have associated the idea of Work. And whenever that happens, in an ordinary, unconscious state, that indicates that some Work has to be done. And you say: 'Thank you, facial expression. I will now create an 'I'.'"

J. Schmidt: "Yah, that is clear."

MR. NYLAND: "Okay, good.....Yah..."

Vida Clift: "Mr. Nyland, Vida Clift."

MR. NYLAND: "Yah."

V. Clift: "Mr. Nyland, um, one of the things that I've learned about myself, connecting with Work on myself, is that, ah, a lot of my heart centers about very trivial, little things. Um, for example: I... I tried to Work on myself by vacuuming the rug. For example; 'Now I will vacuum the rug, and try to be Aware of myself, in my... in these movements.' And very soon, I realize that the more important thing is to get the rug clean, or washing the dishes, it's the same kind of thing. Like, my wish to describe, or make it just [phrase unclear on this tape], with very little Joy. And, I wonder, how it is that I can remind myself of my Being: how can I strenghten my wish, so that I can...?"

MR. NYLAND: "Well the wish is... is dependent on the motivation. And the motivation is an... a kind of a description of what I am; and what I think I am; and what I believe I am. A description of myself, of how I spend my time and energy; and whatever I am doing in my particular memory; or remem... remind... remembering myself, as I have been. I have a certain picture, of how responsible I am, and where the different energies are going. On that, I base a motivation, that I want to be different from what I am; because certain aspects of my life, I don't like, or I feel that there is a possibility of further growing into something; by which, then, I will become more in balance, or at least 'poised'; or more answer to the requirements of what a man should be.

"So, this causes in me, as a result of such a motivation, a wish to Work on myself; and then, knowing what is meant by Work on myself, I set that particular process in motion. Now, I say I have an 'I', and the 'I' ^{is} observing me; and I do it in accordance with the rules, as prescribed.

"This particular effort requires energy. At the same time, my unconscious state continues; because, regardless of the observation of 'I', my unconscious state, or my body, or whatever activity is engaged in, continues to be active.

"Now, I say that there is a possibility that energy can go in two ways. And the one is my ordinary existence; and the other should be the creation of an 'I'. An 'I', becoming active, if I can: this 'I' to be active longer than a moment. And the ultimate aim would be, that if I describe my ordinary unconscious life as a line, I would like to have, parallel to it, another line, which I would call my Conscious existence.

'Now, of course, in the beginning, the Conscious existence are nothing else, but a few 'dots', every once in a while. But, you see, I have a sincere wish. And I want to Work, and for a very definite purpose. And I know, that at a certain moment, I'm kind of facing how will I divide my energy, and what... which way I have to do it; and I still have to continue with washing the dishes, and, at the same time, I would like my 'I' to be Aware of me. The amount of energy that is -- yield-- used for that kind of a wish, and which I take off from 'washing dishes' energy, means that, perhaps, I don't give as much as is necessary for the velocity of... of... ah, drying, washing, and so forth, the dishes. And if my wish is very strong, and I want to have this 'I' to be there, maybe I even stop, with my unconscious activity; because I honestly want to create something, and it... it takes a whole... a lot of energy, and then there is not enough for my unconscious existence. So, I stop. As soon as I know I stop, I

say: 'Well, I have make a... run the dishes, and I have to clean them.' Then, there is not much energy left for the creation of 'I'. And it will go on like that, for quite some time: a little bit for my unconscious state, a little bit for the Conscious one. That is, of course, it is not the right solution; but it's the only thing that I can do, in the beginning, because I don't know, as yet, how to divide my energy, to keep both parallel lines going.

"So, how do I change it? In the first place, take an ordinary activity, in ordinary life, which requires very little energy: almost, something that takes place, without my mind, if it could be like a habit that I simply continue to do, without having to give it much energy at all. For instance: in walking, I can set my body walking, and, really, I don't have to do anything about it to... to steer it in some way. It walks by itself, almost. As a result, I have a great deal of energy available for another purpose.

"The second is: that in the activity that I'm engaged in, I'm not going to use energy unnecessarily. For instance: if I wash dishes, and I'm 'tensing up', because I'm anxious to finish them very quickly, a great deal of energy will go in the muscles which are not at all necessary to be used for the washing of dishes. And there may be a point, in which I can just, automatically, wash dishes; and, at the same time, have something else going in a Conscious direction.

"Those are the two possibilities of a solution, where I am dependent on the energy which is already available.

"The third possibility is that while I am busy in an unconscious state, with my activity, that I continue to create energy, for the purpose of... of Consciousness. That's a different affair. That is in addition to the energy which I already have; and that depends on the attitude of trying to find energy from a different source, so that I then can tap, as it were, that source, and am supplied by that source, when it comes from Above, let's say, and enters into me. While I am working, in an ordinary sense; and while I am trying to create an 'I' and make it function, I will have, together with that, a sincere wish of wanting to become what I ought to be; like a child of God; or like a full-grown man, who is Conscious and Conscientious, with a relationship towards any kind of a force which is Higher than I am. And if I want to be religious, I say, with anything that has to do with a relation towards God. And during that time, at times, I try to be in a prayerful attitude, to receive, from above, help; in order to be able to continue with my attempt to Work. And this is, really, the third possibility; in which there is, then, a chance of a continuation of an 'I' existing; not because I have the energy, but because God is helping me to supply it. You understand that?"

V. Clift: "Thank you, Mr. Nyland."

MR. NYLAND: "See, it's a beautiful thing, when, gradually, this desire for wanting to Work takes place in one. When there is, really, such a wish that I want to become a man; and that I have to take the opportunities which are given to me in unconscious, ordinary life, for the purposes of a development of an Inner Life. And when one sees this, on the part of oneself, that

attention is given to that what is really much more important than ordinary life; because ordinary life dies. But I want something to continue to exist, because that is in line with time as Eternity; or Life, itself, as Eternity; that what is God, for me; that what is the description of any kind of a Higher Force towards which I aspire. Then, when I see that kind of attention, within myself, that there is really a very sincere, and a simple wish to do that. There is really such a joy in one, that finally there is a chance that I get free from the difficulties of this Earth; and that the world, as the Earth is, in my unconscious state, is even willing to help me.

"All right, Vida?"

V. Clift: "I'll try it tomorrow, the first thing."

MR. NYLAND: "Good. Yes, Bill."

Bill Clift: "Something in connection with... I've been thinking about, with what you just said. Ah, about a week ago, we had a reading in the morning, ah, from ALL AND EVERYTHING; and, quite unexpectedly, afterwards, because I had really tried to listen, and understand what I was... what we were reading. There was a... such a wish in me, for Work, and for growing... growing up; the value of Work, the value of my Inner Life, was... was right there, for me. And when I tried to Work, after that, and using that wish, it was really all... all three centers there, helping me. And it lasted for... that wish, lasted for a morning, you know...?"

MR. NYLAND: "Um-hmm."

B. Clift: "And then I... I was under... under my ordinary life, completely, you know, ah, then another thing, in this last week, you... something I heard on a tape, where you suggested to

Harry, about often, during the day, saying: 'I Am', in different conditions. And I don't know if I should have tried to use that, or not, but I did. And that, also, again reminded me that there was something Higher than my mind, and than myself. Now normally, I think of Work, really, and Work attempts, with my mind. And it is one... it's there, and that's all, I mean I have a form, an idea of Work, and, ah, I... as I mentioned to you in the car, it doesn't penetrate beyond that. And it... I know it has to do with my motivation, my, ah..."

MR. NYLAND: "Wish?"

B. Clift: "...wish, different motivations I have in my life, as it is."

MR. NYLAND: "That's right, Bill."

B. Clift: "... something to do with, ah Conscience, I would like to, ah, grow."

MR. NYLAND: "Well, you see, if one considers one's Life worthwhile; if you start to accept the fact that you are alive, even if there is no responsibility, as I've said many times, for your birth, there is a point in which you want to become interested in the maintenance, and that you feel the responsibility of seeing that everything is done as efficiently as possible. And you have, then, towards yourself, a seriousness of really finding out what is there, and what is available. What is that piece of machinery that is now functioning on this Earth? And in connection with all the different aspects of why a human being exists, and what might be the potentialities; or the possibility of a development; or hearing about an evolutionary line, which is going up towards the possibility of understanding that what really belongs to the

world as a whole, and not just to our ordinary little Solar System of 'Ors'. And then a man becomes much more involved in the Totality of All Possibilities for himself; and he believes, then, that the possibility has been given, that he actually could use it, and then he wishes to see what is possible for him. And in such attempts, he then sees that the possibility, that originally applies to everybody, is now limited to himself as a probability of doing Work for himself. And he singles himself out, then, as a person really interested in the development, in an evolutionary sense; and, to some extent, he's very happy that, some how, or other, he is now thinking about the value of Life, and not just about ordinary life existing.

"Now then, in working, or in making and creating these 'I's', everytime when one can, one discovers certain ways by which I am reminded easier. And I wish my wish for really becoming a man to be much more part of me. I link it up, many times, with breathing; because I keep on breathing every time, and if I stop, then I know that it is something is wrong with me. Whenever I now can connect it with an inhalation and an exhalation process, I use this 'I Am' for that particular purpose. When I inhale, at the end of the inhalation, I say: 'I'. That is, before the exhalation starts, it is as if I go over a threshold, regarding my breath. And having filled my lungs, and down to the 'midriff', I then turn around and create a different direction for the exhalation. And at that turning point, I say: 'I'. The turning point, for me, means that I am alive...is it too bad? [in reference to someone who has a problem with coughing]. You want water? Try not to disturb, if you can help it.

"The turning point for the person, when the inhalation goes over into exhalation, is like a realization, for himself, that his Life ought to continue, by getting, again and again, more air. But since he is at the end of his inhalation, he has to go through the exhalation, in order to provide that opportunity for the continuation of his Life. This is linked up with the concept of 'I'. 'I' means that I wish to continue to live, but not on Earth. I want to have a continuation of Life in connection with the Totality of All Life Existing. And for that reason, the 'I' is not my real 'I'. It is something that is, now, potential; of a possibility, hoping for the actual existence of myself, as an 'I', which then does not belong to the Earth only; but belongs to the Totality. And, of course, I use 'big words', and I say: 'I want to become Cosmic. I want to become Universal. I want to become Absolute. I want to become God.'

"But this 'I' gives me an idea of the direction in which my thinking and my feeling should go. And, therefore, the dedication that is inherent in this 'I' is like a combination with that what is above me, from which I then expect [a] certain amount [of] energy, help, inspiration, anything that I can use, for the purpose of further growth.

"But then, you see, when I exhale, and I'm 'down at the bottom' , and ready again, to fill my lungs, and start a new process, and a new cycle, I start to realize what I really 'Am': an ordinary human being, very much dependent on air to keep alive. And I say, that this 'Am', for me, really -- significant -- signifies the existence of myself, as I am on this Earth, as an ordinary human body. And I call that ~~'Amness'~~. And, at that time, I'm
'Am-ness'

connected with that what I am, without any 'high-falutin'' ideas of wanting to become God. And I now, in this I-Am Exercise, I go between the two; constantly, as it were, 'shuttling' between God and myself. And therefore, the I-Am becomes the bridge between God, as Superior Force; and me, as a very small, little 'item', happening to live on this Earth.

"Sometimes, I make it a little different. I try to imagine this 'Am', and I say: 'Something must take place with my 'A' and 'm', that I actually can have... that introduces into the 'Am-ness' a quality, which is not there when I just consider it as something existing.'. I take this 'I'. and I place it in between the 'A', and the 'm'; and it becomes my 'Aim'.

"Aright?"

B. Clift: "Yeah, good."

END SIDE ONE

SIDE TWO:

MR. NYLAND: "And with this aim, I now link-up the 'I' and the 'Am-ness' of myself, in the realization that I wish to remain alive. And with that, I now want to remain alive, so that I reach a Higher Level, and get away from -- the-- what is ordinary life, for myself. The establishment of the aim, in connection with the 'I Am-ness', is a very good way, by which I say it is not only 'I Am'; It is really a totality of that aim, which I now must feel; which I now must think about; which I now must express, sometimes, in the posture of myself, so that then, when the three

centers are connected, then I am totally interested in the possible development of me, as a personality, wanting to become an Individuality.

"And so, when during the day I'm reminded, and I say: 'I Am', I see everything. I see myself as a Microcosmos; but I see God as a Macrocosmos. And I say: 'How wonderful.!' Everything is exactly the same, only the proportions are different. It is, relatively, exactly that: what is Above, so it is below. And I, somehow or other, can see it. And I... I become very grateful about that kind of experience." "

B. Clift: "Um-hm."

MR. NYLAND: "Alright? Yah."

→ Fortaine 3?
Questioner (female): "Mr. Nyland? What you said to Vida, and to Bill, and what I've found out, for myself, for the past six months, is that my life... I know [that there is?] something about Work. But what happened, is that in the past month since [?], I've picked up my life where it was nine years ago. My ordinary life, and I... I was never able to make the gap between ordinary life and Inner Life; and I don't know how to begin again."

MR. NYLAND: "Well, you see, when I see my ordinary life, and I remember what it might have been, I start to make a bridge; because the real purpose of a man is, really, that he is a bridge between two Worlds. And whatever it is that has made such a thing possible, in an ordinary man, and, quite definitely, it is not in all men; but it is very fortunate when it does happen. I think it takes place in a certain period of 'gestation', of the beginnings of the Kesdjanian Body. It is, really, when I consider what I feel, not what I think, and not what my mind tells me; but what I really,

honestly feel, and what sometimes reaches me by intuition; or for which I have, sometimes I call it a 'hunch', of not knowing exactly what, but I know it exists. This kind of a feeling, where I know, in that sense, that I should remain alive, produces in me a certain state. . In the first place, of wanting to explore what I could become. In the second place, a realization that perhaps what I am now is not sufficient, and that something ought to be done. And the third way, is that I try to find material with which I can work; because you see, I want to go over, as I say, across a bridge, to something that, for me, is much more important than just staying on this Earth. And the more I realize that my aim is to be a different kind of a man, even on this Earth, that what my aim should be to understand the freedom which, ultimately, has to be faced, because I will die. That because of that, I now want to make all efforts, in order to equip myself in the best way; so that if I do die, that at least I don't have to repeat many things which I can do now. And I look at this as the formation of a bridge, from which I produce materials. And I really do not know when I am at this state: DO RE MI; and if it's me that it's interested in. The bridge is the FA. That what it wants to reach is the Sun, as SOL. I start to make this bridge, and it has to have a 'cantilever', because I cannot reach the other shore. And I have a tremendous difficulty in doing that: How can I make the... the beams stick out far enough to get across? Without any support from that -- where -- what I'm going to reach? So, in order to make them, you know how it is, I will sometimes make a balcony with a house. The beams are underneath the floor, and then they stick out. The bridge is

made, for FA, by the utilization of the DO RE MI, as a foothold. I go back and forth: DO RE MI, MI RE DO; DO RE MI, MI RE DO; to get an understanding of what I really am, as a personality. And when I finally -- come -- become convinced that that is what I am, I am then at MI; and at MI I accept myself, completely, for what I am. That gives the strength for the bridge to extend across FA."

Questioner: "Can that acceptance take place without...?"


MR. NYLAND: "That is the acceptance."

Questioner: "... Without... without actual Work efforts, though?"

MR. NYLAND: "It can, if I keep on repeating that I see myself: I see myself. I become acquainted, it's monotonous, it is that that has no more value to me. Gradually, I reach a state of an acceptance, like I would get in maturity; because then I'm already through with a variety of experiences; nothing new anymore. So, I have no particular like and dislike. I don't want to change it; and I simply accept myself, then, as I am, when I'm old. But this time all the habits, when I'm still young and full of energy."

Questioner: "Right."

MR. NYLAND: "And so, therefore, I say, the more I can now learn to accept myself as I am, based on all the experiences I've had, then I want to continue with that; simply because I don't want to go back anymore, and sit and mourn about it, or feel sorry for myself. So I say: 'Well that is it! Now I know what my state is. This is me.' And I realize then, that everything in my life that has happened has brought me to the realization of my existence; and that I now can accept for what it is. I don't dwell, anymore,



on the things of the past. I don't think about how sorry I was. I'm only considering: 'I am now.' And I'm full of Life, because the bridge is stretching out towards the SOL. And every time, when in the morning I get up, and the Sun is out; or even where I imagine the Sun to be: Stand at the window for a little, and look. And then come to the realization like that, in my aim. I don't want to stay on Earth. I don't want to stay on the Planets. I want to go to the Center of my own little Universe, and that is SOL; and that is where the bridge is going. And you remember Hassein, standing there, with Beelzebub explaining to him: 'Make contact with that what is within you, for the purposes of growing out of that what is now binding you.' That is really the problem. My aim is to get to SOL. The Work I do is the realization of what I am. And then the method is to throw the bridge across; so that it will reach SOL, and then have a certain foothold, so that I can walk across it. Make it very simple, and do it every morning. And say: 'Thank God I'm alive. I wish my life, but I wish this kind of Life.' I already have paid enough for ordinary existence. Let it be. It's finished. It's okay. And I can select that, and I can remember it. But what I want is Reality. And what I want now is my Life in the form of my inner acceptance of Essentiality. That is really my aim, when I Work."

Questioner: "Then I might not have an aim yet."

MR. NYLAND: "No, but you will. Fontaine, even if you have an aim which is not fully paid for, you pay as you go. Don't expect to be able to clean up all your debts. It's very useful to keep a few with you, to be reminded that you still have to pay. All right? Good."

Helen Kirkpatrick: "Mr. Nyland?"

MR. NYLAND: "Yah?"

H. Kirkpatrick: "Helen Kirkpatrick. Last night you spoke with... about, ah... discussion of feelings, and there's no... you use energy by not expressing feelings. And I'm quite confused by what you said."

MR. NYLAND: "Tell me what I said, darling."

H. Kirkpatrick: "If I understood it, you were suggesting that, ah... there's a point when not expressing your feelings... or not letting your body express your feelings, can begin to direct the energy that would have gone into feelings into... into Work."

MR. NYLAND: "Did I say that, last night?"

H. Kirkpatrick: " I... that's why I'm confused. I'm not sure what you said."

MR. NYLAND: "Oh, no. You must have been reading Ouspensky. No. I have... of course, I do mention that one can use, sometimes, the energy which otherwise might go into feelings; but I've never said suppress them."

H. Kirkpatrick: "I couldn't... that's why I'm confused."

MR. NYLAND: "That's right. It's a good thing that you are confused..."

H. Kirkpatrick: "Then it... it's that 'I' takes that energy, instead of it..."

MR. NYLAND: "No. You have to visualize it a little differently. I am an ordinary person, who has feelings, and negative states, and things of that kind, where a great deal of energy is used up in the direction of formation of feelings, or emotions. I have, for myself, the possibility of the utilization of such energy, if

I only can direct it. I cannot redirect it in the state of my unconsciousness; because if I suppress the feelings there, and the energy stays within that confine of my unconscious state, it will create another kind of a psychological ill. This is what I said. I can suppress them; for instance, I can stop smoking, but I may become quite irritable. And from the standpoint of ordinary life, it is simply one manifestation against another. The solution to it is: if I wish to Work, there is a relationship - and if you can imagine that Three Body Diagram - of the body, as it exists, that is connected at the SI-DO; or rather, a line which runs horizontally, through the FA of the Kesdjanian Body, and to the DO of the Intellectual Body. Can you... you remember that?"

H. Kirkpatrick: "[?]" (answers in the affirmative)

MR. NYLAND: "Good. When that is there, as a potentiality, the energy which is in the Physical Body can have an outlet, along the horizontal line. So, it is not contained within the body itself, and it will not create damage; but under the influence of Work, the opportunity exists for that energy to flow horizontally, and the first place that it comes to, is the FA of Kesdjan. And then, that energy of an emotional nature will be used for the formation of the Kesdjanian Body. That is the solution. So, I'm not at all suppressing anything. I simply utilize [it, the energy], by giving it an outlet, in the sense of Work. If I suppress it, and I don't Work, I will have trouble. But if I want to direct it, and I'm Working, there is an openness for the usage of that energy; and this time, for the purpose of actually creating or building the continuation of Kesdjanian Body, in SOL LA SI.."

H. Kirkpatrick: "Then this is specifically during a Work effort..."

MR. NYLAND: "It can only be done when a Work effort is there; when the openness is there; when there is a desire for the wish to continue with that; and when the accent is constantly on the wish to become a man. You see, all the different factors that influence me, regarding Work, have to be joined together, in an unconscious state, and form a wish; pointing towards that what I wish to become, as a man. I engage, as much as I possibly can, anything within any one of the three Centers; as if that, as a combination of the energies which I now spread out; that they come together in a focal point. I project myself, with the energies of that kind, into the aim of the future. And in doing this, and the utilization of the three Centers; and trying to exclude, as much as I can, extraordinary, ah, uses of energy which go into an ordinary unconscious state; that there is whatever there is left, now, in the concentrated form towards my aim. It is very similar to a Prayer which is uttered by the three Centers, and of which I know, that that kind of a Prayer will be heard. It's not a one-centered affair. It is not even two-centered. It's a three-centered, which is the function of a man. And because of that, that man has a chance to become a different kind of a man, in the formation - as I've said now, several times - for the formation of something that is of a Higher Being Body.

"You see it?"

H. Kirkpatrick: "I think I do understand, now."

MR. NYLAND: "All right. Good."

"There have to be more questions, you know? Yah."

Wayne Powell: "Mr. Nyland, ah, my name is Wayne Powell, and ah, I have trouble with anticipating a result, as interfering with my Work attempt. And I find this to be quite a problem, and I...I can't, ah, seem to circumvent it. Is... is there...?"

MR. NYLAND: "Make yourself less complicated, so that you don't have too much expectation. Everything that you anticipate is going to interfere with your wish, and as I said before, to try to describe it from an unconscious state, what you consider Consciousness to be. Try to ^{become} ~~make~~ very clear about that you don't know anything about Heaven. When you live on this Earth, you want to reach Heaven. You cannot do anything else but, perhaps, imagine Heaven to be here. This is what you do, when you try to create 'I': you bring 'I' down to Earth, as a part, or a representation of, Heaven. So, keep this constantly in mind. I do not wish, in my attempt to Work, any interference from anything else. Certainly, not my mind, describing something that I ought to know, or hope for; and I have no ground for even knowing anything about it. Make your wish stronger, so that you can counteract the usage of energy for unconscious purposes. Try to reduce the activity in which you are engaged to a minimum, in an unconscious state; barely breathing; barely walking; no tensions in the muscles; a Draining Exercise, if you know what that means; a Sensing Exercise, in order to give the body a chance to recognize its own existence; and then, Working. Do you know the Draining Exercise?"

W. Powell: "Um, quietly sitting..."

MR. NYLAND: "No. Yah, and?"

W. Powell: "And, ah, just emptying your mind of thoughts, um..."

MR. NYLAND: "Draining, like a liquid, huh? You understand? Have you listened to that tape, or are you familiar? I... do you belong to this group?"

W. Powell: "I belong to the group in Tuscon, um..."

MR. NYLAND: "In Tuscon, well Frank can tell you about it. Frank, you're here?"

Frank Ripley: "Yah."

MR. NYLAND: "You have a 'Draining', ah, tape?"

F. Ripley: "No, I haven't, ah, talked about any of this, yet."

MR. NYLAND: "Well, sometimes, when a person is really bothered by too many thoughts, he has to prepare himself for the possibility of Work, and even the understanding of..."

F. Ripley: "I've explained it to them, but I haven't laid it out as an exercise."

MR. NYLAND: "I see. Well, then it might be worthwhile, Frank, to get that tape. You know, it was one that we had in Los Angeles, and some years ago; and I don't know the number. It will be interesting to have that, as a tape that you can listen to. And listen to it very well; so that when, once a day, you really want to make an effort for Work; that then, you go through the trouble of preceding it by this kind of a Draining Exercise, to put yourself in a good state, as it were. And then, using that particular state, because it is simple; that then, you have a chance of, really, Work on yourself, without the interference of thoughts in your mind. All right?"

W. Powell: "Okay, ah... you said, at the beginning: 'uncomplicated as possible'. Is that correct?"

MR. NYLAND: "As 'uncomplicated'."

W. Powell: "Okay."

MR. NYLAND: "Yah. Yah."

Joachim Schmidt: "Mr. Nyland?"

MR. NYLAND: "We should uncompligate things. We don't." Yah."

J. Schmidt: "I have another, ah, I have a question about, ah, physical work..."

MR. NYLAND: "Now wait a minute. Didn't you have enough of an answer?"

J. Schmidt: "Um..."

MR. NYLAND: "You asked a question. before."

J. Schmidt: "Yes."

MR. NYLAND: "Didn't you get enough of an answer to Work for the next three months? What's the sense of asking another question?"

J. Schmidt: "Because, I think it's connected with what... what you said."


MR. NYLAND: "Let's hear it."

J. Schmidt: "Um... when I'm doing physical work, and... I... I have heard, from someplace, that, ah, I use, ah, my... I use my body, because it is, ah, the most perfected, ah, Center, the body..."

MR. NYLAND: "No. No, no. We don't. So, do you want me to go into another 'rigamarole' of explaining that? You are too theoretical. You know that, don't you?."

J. Schmidt: "Yes."

MR. NYLAND: "You want to keep too many things in your mind, without utilizing them. If ^{you're going} ~~you're going~~ to stuff your mind with a lot of ideas and thoughts, it becomes too crowded. The only way you can get rid of them, is by using them in the practise and



application, and have an experience. That's the only way you can empty your mind, and make room, again, for something new. Now, when you have a couple of questions answered, there is more than enough to Work with. Your mind is now filled enough; and now it really depends on you, of using whatever there is as mental energy, for the purpose of bringing about understanding in your life. And you do that by means of real applying -- the Wor -- the method of how to Work to get an experience; utilization of your body, for the reason that it is easier to be non-partial, Impartial, for the reason that it is easier, with the body, to have an experience of Simultaneity. That's the sole reason we want to use the body. If I want to observe my Feeling Center, which is 100% partial, it's extremely difficult to become Impartial. If I want to use my mind, and study that, as activity, it is extremely difficult to have a mind, as full of associations as it is, to realize what is meant by Simultaneity. That's why we use the body. I think you have, now, enough for another three months. To which group do you belong?"

J. Schmidt: "San Antonio."

MR. NYLAND: "Yah, what the devil is necessary? No theories there, in that Texas. Practise! Actually show it, and that you are Working. I've listened to some of the tapes there. Don't go over into theories and try to fill your mind with all kinds... when it becomes too much, it becomes nonsense. Don't allow it. We have no interest in theory, than only a little bit; to illustrate what is meant of what to do. A man is a man who should do. He has to think, and he has to feel; and he has to become Conscious, and he has to become Conscientious. But the activity

of a man is either the doing, in accordance with wishes; or in accordance with his Will. That's the purpose of a Conscious and a Conscientious Man. So, forget about, a little bit, Theory. Start Work! And digest it. Then you are ready, when you're a little empty, we can put some more theoretical material in it. All right?"

J. Schmidt: "Uh-huh."

MR. NYLAND: "Good. Yah."

Nancy Bishop: "Nancy Bishop. Um... I have a question, ah... once, about a year and a half ago, I was with my sister, and somehow I saw her just as a person. And there was no feeling about it, or thought. And I have a... a strong wish to be able to have something in me that can be with a person..."

MR. NYLAND: "Is she younger, or older than you?"

N. Bishop: "She's younger, she's..."

MR. NYLAND: "That's very good, you see. That's the attitude an older sister should have. It's very good: interest, without a wish to tell her what to do; but to kindle, by your interest, an interest for herself, which then could take the form of Work. This is what a person does for himself. He tries to describe a certain state he would wish to reach. And he is dependent on the description of that state of encouragement, so that he wants to strive towards it. And the -- murk -- Work, itself, as explained as what we should do, is like the words from an older sister, who tells you: 'This, and this, and this ought to be done, if you want to become independent; if you want to become free.' So, you have that same relationship within yourself. And if you happen to think about your younger sister, or if she happens to

be around, it's exactly that what could be kindled in you. When you wish to help her, you must start to help yourself, first.

Does it make sense?"

N. Bishop: "Yes."

MR. NYLAND: "All right. Good luck."

"I'm sure you have many more questions, and I think you are very strange, that you don't want to ask. You see, it is necessary for you to make that attempt, also. You cannot just sit all the time, and soak things up, like a sponge: because that is passivity. When you wish to ask a question, you become active. You want to do something. You're attitude, you're posture, everything of you is different; because if you ask a question, you expect something. When you are sitting down, you just receive. The expectancy is the going out, towards something; and that you get, when you have a question you want an answer on. So when you keep on sitting, all you can get is something that is already there, and which can be 're-shovled' a little. There's no proper attitude, on your part, to show that you are empty, and that you want to be filled. And don't be so passive about it."

Danny Watson: "Mr. Nyland?"

MR. NYLAND: "Yah."

D. Watson: "Danny Watson."

MR. NYLAND: "Yah."

D. Watson: "Two periods today, I, um, tried to make Work attempts: when I first woke up; and then riding in the truck. And both times, I, um... I tried to move my fingers, and just have an Awareness of the movement..."

MR. NYLAND: "Again, Danny, you have to be careful about that."

I don't want an awareness of movement. I want an Awareness. I want an 'I' to be Awake. It can be Aware of a body, moving. I have no interest in the movement, itself. A body, when it moves from one place to another, not only remains a body; but as 'object of observation', it's exactly the same; it doesn't make any difference where it is. So, I have no interest in a movement. When I begin a movement, it can be observed. When it is moving, it can be observed. And when it is standing still, at the end of the movement, it can be observed. All the time, it remains an object; and there is no interest in the condition of my body, walking or not. All I'm interested in, is that the 'I' receives information about my Life, which is in this body."

D. Watson: "Okay."

MR. NYLAND: "I hope you understand that, now. Try to think, and get it clear, what is meant by an Awareness. As soon as you consider a movement, you're thinking."

D. Watson: "I'm... I'm clear that there's really a real 'spot' in this, when I'm sure about what I want, when I begin."

MR. NYLAND: "Okay. Okay, then use your words very carefully; so that whenever you express it, or whenever you think about it, that you don't fall into that kind of a trap. All right?"

D. Watson: "Yes."

MR. NYLAND: "Good, Danny. Yah."

^{Noah}
~~Noah~~ Potemkin[- not sure if name, or spelling is correct. Male questioner- B.W.]: "Mr. Nyland, ^{Noah} ~~Noah~~ Potemkin."

MR. NYLAND: "Yah."

N. Potemkin: "Um... after a point, ah, Work can be a little frightening, can't it?"

MR. NYLAND: "Yah, I think, at a certain point, when you start to discover certain things about yourself, and you will have to admit that that is the truth; and you cannot do anything about it; and you cannot, you might say, rationalize about it, I think it's a little frightening. Because there are many things, that we 'gloss over' in ordinary life, and we get by with; that we don't want to see; and we don't have to see it, because we can turn your back towards it. But you see, observation on the part of an 'I', when the 'I' is primarily not interested in the describing the 'goodness', or the 'badness' of myself; everything that I have, and what is becoming, ah, expressed, then which forms a manifestation, is sufficient to come under the scrutiny of 'I'. So this, my body, experiencing a variety of different things, is sometimes in light, and sometimes in darkness. And my 'I' is interested in the existence of Life in me: either in the condition of manifestation as light, or in the condition of manifestation as dark. All the good things, and all the bad things; all the evil thoughts; all the hypocrisy; all the lying. All the negative emotions: simply are there to be observed, and to be accepted. In my ordinary life, I don't want to accept them; because I don't like them, and sometimes I'm ashamed of them. But when I wish to Work, I will accept everything that comes, as it is, hoping that I can take it really as it is, without wish[ing], um, one way or the other, to change them. And really, the question of a full, hundred per-cent acceptance of myself: that 'I am'. I said yesterday, not even how I am, or why I am; but the fact that I exist, is a very, very difficult thing. But you see, Noah, the reason why one Works is exactly for that reason: that I say, that what I'm seeing, or what

I become Aware of, is, for me, not really acceptable, in the light of wishing to grow, to become a man. And it should give me much more impetus, to wish to Work; to get over it, as it were, so that I can come to a complete acceptance of myself. So the frightening part, I think, is very good. It makes me sit up and take notice. And then, I hope that there can be an 'I', to change this noticing into an Awareness."

Unknown Questioner [female, perhaps Vidal]: " [statement cannot be heard clearly on this tape, due to low volume.-B.W.] "

MR. NYLAND: "Awareness is the same as the noticing, but with the introduction of Impartiality and Simultaneity. So, it is a certain state, in which an action takes place, and where the result of such activity is yielding facts. Use, for the time being, noticing, or 'to be alive'; and when that is there, you try to introduce Impartiality by accepting yourself, in the not liking or disliking whatever it may be. You try to make it Simultaneous, by reducing that what is being observed; and when it is recorded, that period of a little time that elapses, to reduce that to nothing. Then you have reached the attempt -- of becoming -- of this 'I' becoming Aware. You understand, Noah?"

N. Potemkin: "Yes."

MR. NYLAND: "All right. Don't be afraid of that what you discover. It won't kill you. It will help you to live; and it will help you to live a much fuller life. But one must, in not being afraid, do these kind of attempts. Make such attempts, with a certain regularity; and not post-pone, for any reason whatsoever, unless it happens to be an emergency. I should, during a day, have many times that I want to see those things that really un-nerve me;

so that then, I become much more acquainted with what I really am. When I know the truth, I really don't care anymore. I only know the truth, and I have no desire to 'wiggle', or to change the truth. The truth, for me, is the foothold I need; and that is the strength, which is then required to be accepted by myself. I need this foothold, to be able to make sure that I'm not going to die, in the attempt of seeing."

Bill Glasser: "Mr. Nyland?"

MR. NYLAND: "Yah."

B. Glasser: "My name's Bill Glasser. There seem to be certain things about my personality, for myself, that I can't imagine myself accepting; or anything accepting."

MR. NYLAND: "You have to try it, just..."

B. Glasser: "Pardon?"

MR. NYLAND: "You have to try it, just the same. You cannot say: 'I cannot accept it.'. You can say: 'I cannot accept it, as yet.'. You cannot accept it, because your ordinary mind is talking to you; and you have your ordinary mind, simply, interfering with this attempt you make of Awareness. And as soon as you say: 'I cannot accept it', you're not trying to be Aware. You're just trying to think. You're on a very low level, when you still want to consider yourself as something that you cannot change, or cannot see. You are what you are; and there is a constant interference with ordinary thought processes. And the attempt is exactly to eliminate them, and to retain what is Awareness. Don't start with the things that are difficult. Start with the very simple things, in order to establish: What is Aware; or how is Awareness maintained; or what is the little 'I', when it is Aware? Create it,

first, in such conditions, that you can give it food; so that then, it can grow in simple conditions. And then, ultimately, you can add to it certain difficult conditions; because the 'I' has grown up. Early in the morning, when you walk; when you don't do anything, in particular; many times when you eat; many times when you open the door, and go through it; when you walk in the corridor; all such opportunities that one has, hundred times a day, at least; and where there is nothing really engaging you; and only a little bit of thought, here and there, to make sure that you don't fall, or step over something that is in the way; opening a car, sitting in, knowing that you haven't done anything: Get out! And do it again. This time: try to Wake Up. Tying your shoe-laces; untying them. When you dress; when you comb your hair; when you drink a glass of water; when you eat; when you go to the toilet: all kinds of times. Absolutely not necessary, to select the times that you're already over-filled with your ordinary life, and you have too many thoughts. Forget about it, for a little while. Do it when it is really possible; and you can find out what is possible, when you really wish. Don't ever forget that. If there is a wish, I will find a way. And if there is a real wish, I will find the only way. ~~Al~~right?"

B. Glasser: "Okay. Thank you."

MR. NYLAND: "Yeah, ~~al~~right. Yah."

Questioner [male]: "I have a question about acceptance... um, I had an experience with, ah, several days ago, where I, ah, had been driving, and I... I made an attempt to observe myself. And it seemed quite successful..."

MR. NYLAND: "It's not so good. Don't try it in a car. You're much, too much, engaged in affairs of ordinary life; to keep on the road; to keep your eyes going, to see where you are going;

to pay attention to other cars, and so forth. It's not the right time. You can have a little bit of a semblance of something, that you 'see' yourself, as it were, sitting in the car and driving; but there's absolutely no chance to become Impartial. And as far as Simultaneity is concerned, it's out of the window. Don't try it. It's useless. Only when one has really ~~ac~~quired a certain dexterity, so that it can remain in existence, regardless of certain conditions of ordinary life, which are demanding; but don't make attempts of that kind, because I say, it's so useless, it won't help you. It won't buy you any bread in Heaven; and never it will make you any Soul.

"Tomorrow evening, at the same time, if you wish, we continue this kind of a meeting. Bring your questions. Think about it tomorrow, so that we can have, if possible, a filled evening: a continuum of questions and answers, bringing the level of the discussion up to a certain level you wish, for yourself; for that which is valuable, which you, at certain times, will not forget. And where you can profit by, to make your Life more deep; more intelligent; better in feeling; better in the possibility of an experience; and much more understanding, about what you really are.

"So, I hope to see you, tomorrow evening. Good night."

MR. NYLAND

END OF TAPE

Transcribed: Bill Wheatley
 Typed: JB
 Proofed: _____
 Final Type: _____